The Anatomie of the inward parts o

lively ſet forth, and diligently, declaring the principall V the uſe of letting Bloud: very neceſſary for Phyſicians a rurgians, and all other that deſire to know Themſe

The ſignification of ſuch Letters as are placed in the Figure.

A Signifieth the gullet of the throat, called alſo the throatbole, in Latin *Gurgulio*, and *Canna pulmonis*, that is to ſay, the Lung-pipe and Weſon pertaining to the lights and the heart, conveying ayre to them both, and it divideth it ſelf into many hollow pipes within the Lungs, as ye ſee,

B Signifieth the Lungs or Lights, called in Latin *pulmo*, and it is called the bellows of the body, for it draweth and ſendeth forth again the ayre, with the which the heart and other members are tempered: wherefore the Lungs be full of hollowneſſe, even like a ſpunge, and empty, opening itſelf to the receiving of ayre, and gathering itſelf together to expell it again, as doth a pair of bellows, faſhioned much after the ſhape of an Oxe hoof.

C. Signifieth the Heart called in Latin *Cor*, the ſeat of life, the ruler and directer of the ſpirit and bloud. It appeareth within againſt the left breaſt, it is figured round, tending to ſharpneſſe at one of his ends, the which is towards the breaſt: it is of all other members the principall, and is called the Sun of the leſs world: For man among Philoſophers is called the leſs world, and the heart being in it, is to all the body as the Sun is to all this great univerſall world, which approaching neer unto us, all things rejoyce, herbs bring forth flowers, trees ſpread their branches, all fowls, fiſh, and beaſts, receive great com-
fort the heart in man being heavy and penſive,
all the b is ſad and ill diſpoſed: The heart again be-
ing glad merry, all the body is light and luſty, for it
illuminat and lightneth all other members with his
ſpirit. It e firſt member in man that receiveth life,
and the la hat dyeth. Only this part in man is never
griev bly with any diſeaſe, but if it be, forthwith
it dyeth and all the man with him.

D. Signifieth the Middriffe, called *Diaphragma*, *Septum tranſverſum*, and *Præcordia*, and it is a thin skin which divideth the upper part of the body from the nether part, that is to ſay, the Heart and Lungs from the Spleen and Liver, *&c*.

E. Signifieth the throat-pipe, called in Latin *Gula*, and *Interior Colli fiſtula*, that is to wit, the inner pipe or cunduit of e neck, the which cometh from the neck
ck, and thorough it is conveyed the meat and
by the mouth is ſent into the ſtomack. And
pe doth appear above the ſhoulders, where
alſo the thro at-bole is ſeen, there it is called the throat,
and the outw ard pipe of the neck, And this part of the
ſame pipe ſh wing it ſelf in the bulk of the body, is called the inward part of the neck-pipe and throat-pipe.

F. Signifieth the upper part of the mouth of the ſtomack, called in Latin, *Os ſtomachi*.

G. Signifieth the ſtomack, called in Latin *Stomachus*, the receptacle of meat and drink, a place deviſed of nature to concoct and digeſt food, as a furnace wherein meat is ſodden; and it is offended with many and ſundry diſeaſes

H. Signifieth the bottome of the ſtomack, the
(meat being in the ſtomack, undigeſted) is very
and the ſame being once decoct and digeſted, it
it ſelf again.

I. Signifieth the nether mouth of the ſtomack
iſſue of the ſame called in Greek *pylorus*, and co
ly in Latin *Protonarius*, the way by which the m
digeſted, paſſeth down to the guts.

K. Signifieth the Liver, called in Latin *Hepar*
cur, this is the place where the juyce coming of
geſted in the ſtomack is tranſmuted and alter
bloud: but that part of this juyce, which is no
converted to bloud, is altered part to flegme, p
ler, and part to melancholy.

L. Signifieth the Gall, called in Latin *Fel*:
receiveth the refuſe and dregs of the bloud, ar
veth chiefly to the laps of the Liver.

M. Signifieth a certein vein, called in Latin
and *Manus jecoris*, that is, the hand of the L
vein receiveth the digeſted juyce, by divers
the ſtomack and other bowels, and ſendeth
choly part into the Spleen.

N. Signifieth the Spleen, called in Latin
Lien, which is the receptacle and ſink of mel

O. Signifieth a vein, which in Latin is called
and *Vena jecoraria*, the hollow vein, the vein
for by this Vein the bloud ingendred in t
miniſtred to all parts of the body, to nouri
therewith.

P. Signifieth the Kidneys, called in La
faſtened to both ſides of the body near to the
the right Kidney ſtandeth ſomewhat highe
left; by thoſe the watry part of the bloud
drawn, deſcendeth thorough certain other v
ſee in the bladder.

Q. Signifieth the bladder, in Latin *Veſica*,
and receiver of urine.

R. Signifieth the Stones, called in Latin *Te*
this is the place where ſeed is ingendred.

S. Signifieth the Cods, called in Latin *Scr*

T. Signifieth the privy part of man, call
nis, in whom be two notable waies or iſſu
one is the urine iſſue, the other is called th

V. Signifieth the ſmal guts called in Latin
is ingendred the cruell pain, called the gnawi
in the belly.

X. Signifieth the groſſer and greater part
in Latin called *Colon*, in whom the excremen
long withholden, receiveth a certain form
after the place. This part many times is ſor
the collick.

Y. Signifieth the latter end of all
which immediately the ordure is expell
Fundament. This place many times i
diſeaſe called the Piles or Emeroids,
Latin is named *Longanon*.

617c.F

A Declaration of the Letters, ſignifying the principall veins to let blood

THe Veins of the forehead and the temples, do ſpring and grow of the exteriour throat-veins, like branches, the which muſt be opened, drawing the Launcer overthwart the vein. I call it letting overthwart the vein (according to antient Doctors) the which is not fully along the vein, nor fully overthwart the vein, but keepeth a mean between both: and the letting bloud of this vein is good for apoſtems in the eyes, and the Megram, and for great head-ach, and for alteration of the wit, for Frenſie, and for the new leper.

B. The veins of the neck (that commonly are called the veins *Guiden*, or *Jugulare exteriores*) muſt be opened overthwart the vein, letting the Launcer decline a little along the vein, but not too much; or elſe it ſhould be hard to ſtanch the bloud. And he that ſhall open this vein well, muſt cauſe the Patient to bow his head from that ſide where he will open the vein, that it may be bent. And this vein muſt be opened (as ſaith *Avicen*) with a Launcer (*cum pilo*) that is to ſay, that hath a pin overthwart about the end of the Launcer, to keep it from going to deep in the vein: And the letting bloud of theſe veins is good for the humours of the head, for the Rheume, and the Megram. And it is to be noted, that all the veins of the head ought to be left after a man hath eaten; neither ought theſe veins to be let in thoſe, in whom is required the power to ingender. For (as ſaith *Avicen*) through theſe veins are voided the ſpirits that nature doth ſend forth for generation.

C. The Vein on the outſide of the arm, the which the new practiſers commonly do call *Cephalica*, and *Galen*, *Vena externa* and alſo *Humeralis*, taketh his originall with the *Guiden* or *Jugulares exteriores*, from the hollow veins. And this vein *Cephalica* muſt be opened with a greater hole than the other veins, or elſe (as ſaith *Haly abbas*, the antient Phyſitian in the fourth book of his practiſe) the foreſaid vein is perilous to fall to an apoſtumation. And great heed muſt be taken for failing in opening this vein, for it is jeopardous to let. For if you dare not touch this vein *Cephalica*, and fear to open it as ſome Barbers and Chyrurgeans that be not well expert, do, ye ſhall do great harm to the Patient, and cauſe danger of apoſtumation. Alwaies if ye touch this vein well at the firſt lancing, it is the ſame that of all veins doth grieve leaſt in letting of bloud: howbeit howſoever ye do, make the hole meetly great. The opening of this vein is good for running of the eyes, and all manner of head-ach, and for the falling ſickneſs.

D. The vein that appeareth in the middle of the arm, before the bowing of it, or after the bowing, the which commonly is called the *Median* or *Mediana*, or *Nigra*, after *Avicen*, or after *Haly abbas Mediaſtina*, and after *Rhaſis* and *Almanſor* it is called *Vena matrix*, or *Cardiaca*; and hath his originall or ſpring, partly of the *Cephalica*, and partly of the *Baſilica*, the which muſt be opened overthwart the vein; or at the leaſt declining the Launcer a little awry, except one will let twice; and the letting bloud in this vein, is good for all griefs and diſeaſes of the members, ſtomack, ribs and ſides, for it is the fountain of all the body.

E. The Vein that is common called *Baſilica*, and after *Galen*, *Vena interna*, ſometimes it is called *Jecoraria*, others do call it *Hepatica*, or *Regia*. *Rhaſis*, becauſe it doth go thorough the armholes, doth call it *Vena axillaris*: and it doth proceed and come from the hollow vein being yet in the breaſt, before it hath furniſhed the *Interiores Jugulares*, or throat-veins. The originall of this vein is of the ſtomack, liver and heart, and the beſt perceiver is in the outſide of the arm. Of the which vein, he that ſhall open it, ought to take diligent heed for launcing, for hard by it is a great ſinew like unto a vein, wherein the ſpirit of life runneth up and down, and is mixt with bloud, the which if it be opened, the Patient ſtandeth in jeopardy of his life, as ſaith *Galen* in his book of letting bloud. Under the ſame *Baſilica* are alſo great ſinews touching the foreſaid vein. Therefore ſaith *Rhaſis* in his 28. book, eſchue the *Baſilica* as much as poſſible, without it be for great need, otherwiſe it is better to take the *Median*.

F. The Vein that appeareth upon the top of the pulſe, is the branch or twigg of the *Cephalica*.

G. The ſecond vein that lightly appeareth about the middlemoſt finger, and is commonly called *Funis Brachii*, is alſo a branch or twigg of the *Cephalica*.

H. The third Vein of the hand, the which appeareth about the little finger, and is commonly called of the Phyſitians or Chyrurgeans, *Salvatella*, or *Vena Titillaris*, or *Aſcelaris*, is alſo a branch of the *Baſilica*. The which veins of the hand, as alſo other outward veins are of ſmall value or profit to be let bloud or opened, becauſe they never yield much bloud: and theſe muſt be opened as thoſe of the feet, namely in warm water, to cauſe the veins to ſwell above the ſinews.

I. The vein of the inner ankle of the foot, the which appeareth more perfectly than the other, is commonly called *Saphena*, and cometh (as doth alſo the *Sciatica*) from the great hollowneſs that is under the knee.

K. The other Vein that is on the outſide of the foot, is called *Sciatica*, and cometh likewiſe of the great hollowneſs under the knee. And the letting bloud of theſe two veins, is good for all manner of ſwellings and apoſtems of the privy members. The which veins of the feet are jeapardous for deep launcing, and eſpecially the *Sciatica*, which is more dangerous to be touched than the *Saphena*. For if ye open the *Sciatica*, and launch it deep for fear of failing, becauſe they appear ſo ſmall, ye ſhall hardly eſcape, but that ye ſhall touch ſome ſinew adjoyning to the ſame veins, whereof might come great pain and other evil accidents: as we have ſeen otherwhiles, that for ignorance of the Barbers and Chyrurgians, the Patient did fall into divers griefs of the ſinews or the cramp. This and ſuch like griefs therefore are the cauſes, why it is needfull to have the hands and feet in warm water, when they ſhall be lanced, to cauſe them to ſwell and appear the better: for they be little of themſelves, and in giving them a cut with the Launcer, ye muſt alwaies beware of the ſinew. Alſo the *Sciatica* muſt be launced as the *Saphena*, namely, a little overthwart, ſeeing they appear enough. And generally every vein that is in a place full of ſinews, or between ſinews, muſt be opened along the vein, and that for two reaſons. The firſt is, to eſchew the ſinews in what place ſoever they be. The Second is, that the vein that is cut or blemiſhed along the vein, is not ſo dangerous for the cramp, or other evil accidents (as ſaith *Galen* in his fift Book of *Methodus Therapeutice*) as when it is launced along a little overthwart.

Behold (Gentle Reader) theſe are the Veins that are commonly inured to be cut. There be many other Veins that may be cut for divers griefs; but becauſe they are little in uſe, and Galen *and other antient Greeks have made no mention of them, let this ſuffice.*

The Anatomie of the inward parts of VVoman, very neceſſary to be known to Phyſitians, Chirurgions, and all other that deſire to know themſelves.

FOraſmuch as the declaration of moſt of the principall parts is ſufficiently ſet forth in the Anatomie of Man, therefore will I remit you thither, there to behold the operation of them: And here we will declare the ſituation and manner of ſuch parts as are in woman, different from the parts in man. Howbeit, firſt ye ſhall underſtand the ſignification of the Letters, which are graven within this Figure.

A. The gullet or the throat.

B. The Lungs.

C. The Heart.

D. The Middriffe.

E. The inner parts of the throat-pipe paſſing thorow the boolk and the Lungs into the ſtomack.

F. The mouth of the ſtomack.

G. The ſtomack.

H. The bottom of the ſtomack.

I. The nether mouth of the ſtomack.

K. The Liver. Next unto this Letter K you ſee this

L. The Letter V, the which ſhould be L, and ſignifieth the *Gall.*

M. Vena porta, the Liver-vein.

N. The Spleen.

O. Signifieth the place and veſſell to the which the flowers be derived from the Liver: *Nam menſes in primis ſenſim erumpunt ab ipſo jecinore, velut per quædam intervalla, donec perventum ſit ad illa ſuper primum cervicis pudente exortum) acetabula quos hec, quaſi hianti & aperto ore effundunt.*

P. Signifieth the Kidney, in Latin *Renes.*

Q. The bladder, in Latin *Veſica* this bladder receiveth the watery parts and urine which deſcendeth from the Reins, and it lieth in the lower parts of the belly, before the wombe or matrix of the woman, whoſe neck entreth in at, and is faſtned to the neck of the wombe, thorow the which it naturally ſendeth forth the urine.

R Signifieth the great Vein which is derived out of the Liver called in Latin *Parigibba & Chilis, Concava venarum mater*, the mother of all veins, and from whom, and thorow his branches (other ſmaller veins) bloud is conveyed into all parts of mans body.

S. T. V. X. Signifieth the wombe wherein mankinde is conceived, nouriſhed and foſtered, unto the time it be of a certain might and force, and then naturally is ſent and brought forth into the world, but it is ſomewhat higher than the Bladder, the bottom of it extendeth it ſelf unto the Navell.

S. Signifieth the bottom of the wombe, where is a certain thick carnoſity, which boweth downward, and cauſeth a diſtinction to be in the wombe.

T. Wherefore *T* ſignifieth the right ſide of the Matrix.

V. The left ſide. Some there be that write, that there ſhould be many cells or diſtinctions in the Matrix. The which is not true. for other diſtinction than the fleſhie part (which is ſignified by S) doth cauſe, is there none. In the right ſide, as Philoſophers write, lieth alway the Man-childe, in the left the woman-childe. And to know whether the conception be Male or Female, they bid t mark whether it move more on the right ſide than the left, for then it is a Man; if on the left more than on th right ſide then it is a Woman: and for that cauſe alſo is to be noted, the two Breſts, the right and the left, I the right be greater and harder than the left, it is a token of a Man; if the left, of a woman: and if ye have more pain and dolour in the right ſide, likewiſe it ſignifieth the Man-child, if in the lft, a Woman. Whether it be Man or Woman, according to the Doctors of Phyſick and Philoſophers, when the ſeed is firſt conceived in the matrix, it encloſeth it ſelf after ſuch a ſort, that the point of a needle cannot enter in at it but by violence. And the firſt ſix dayes that it is conceived, it remaineth crude and white like milk. Then in the ſpace of other nine dayes it waxeth red, and is b come thick bloud. Then in other twelve dayes it beginneth to come to faſhion. Then in eighteen dayes following, the face and other principall members begin to grow into a full ſhape and form, in longitude, latitude and profundity In the reſt of the time unto the birth, it is comforted and prepared to come forth: the which many times chanceth in the ſeventh moneth, and the child proveth and doth very well, but in the eight moneth few or none prove. About the latter end of the ninth again, if it be born, it proveth very well; that is the moſt common courſe, forty weeks after the conception. The manner how the Childe lieth in the mothers wombe, is this; the face lieth on both the knees, ſo lieth it round in manner, and the face toward the inward part of the wombe. And this partly have I ſhewed you of the operation of the Matrix.

A perfect and particular Deſcription of the ſecret parts of the body of a Woman, with the ſignification of the Letters contained in the ſame.

1. THe Wombe is called in Latin *Matrix*, as it were *Mater*, that is a mother; foraſmuch as all bear proceed out of that as born of a mother. It hangeth between the Spleen & the Bladder, but ſomewhat higher than the Bladder. The bottom and hollowneis thereof is extended unto the Navell, and it is a place of the firſt maſſe of conception, called Embrion.

2 The righ ſide of the gulf the Matrix, wherein male children are begotten.

3. The left gulf of the Matrix, wherein female children are begotten.

4. The mouth or entrance of the Matrix, which is uncloſed in work of natnrall generation, and receiveth the ſeed of Man; and after conception ſo ſtraighly cloſeth it ſelf, that the point of a needle cannot enter into it: yet at times convenient, that is to ſay (at the avoiding of flowers) it openeth it ſelf.

5. From hence proceedeth the ſeed of woman in conception: and likewiſe the ſeed of man.

6. This is the diviſion of the great Veins proceeding from the Liver to the Heart, and again from the Heart paſſing thorow the ridge-bone of the back, whereunto alſo the Kidneys do cleave. From hence come the Veins whereby the menſtruall bloud (for lack of naturall heat ingendred of crude and undigeſt bloud) is conveyed into the Matrix.

7. The neck of the Matrix is ſix fingers in length, having beneath a narrow mouth, whereby the iſſue of the bladder ſendeth forth urine.

8. The privy member of a woman.

9. Two great arterie Veins, whereto the Matrix is faſtned, and are therefore called the Matrix.

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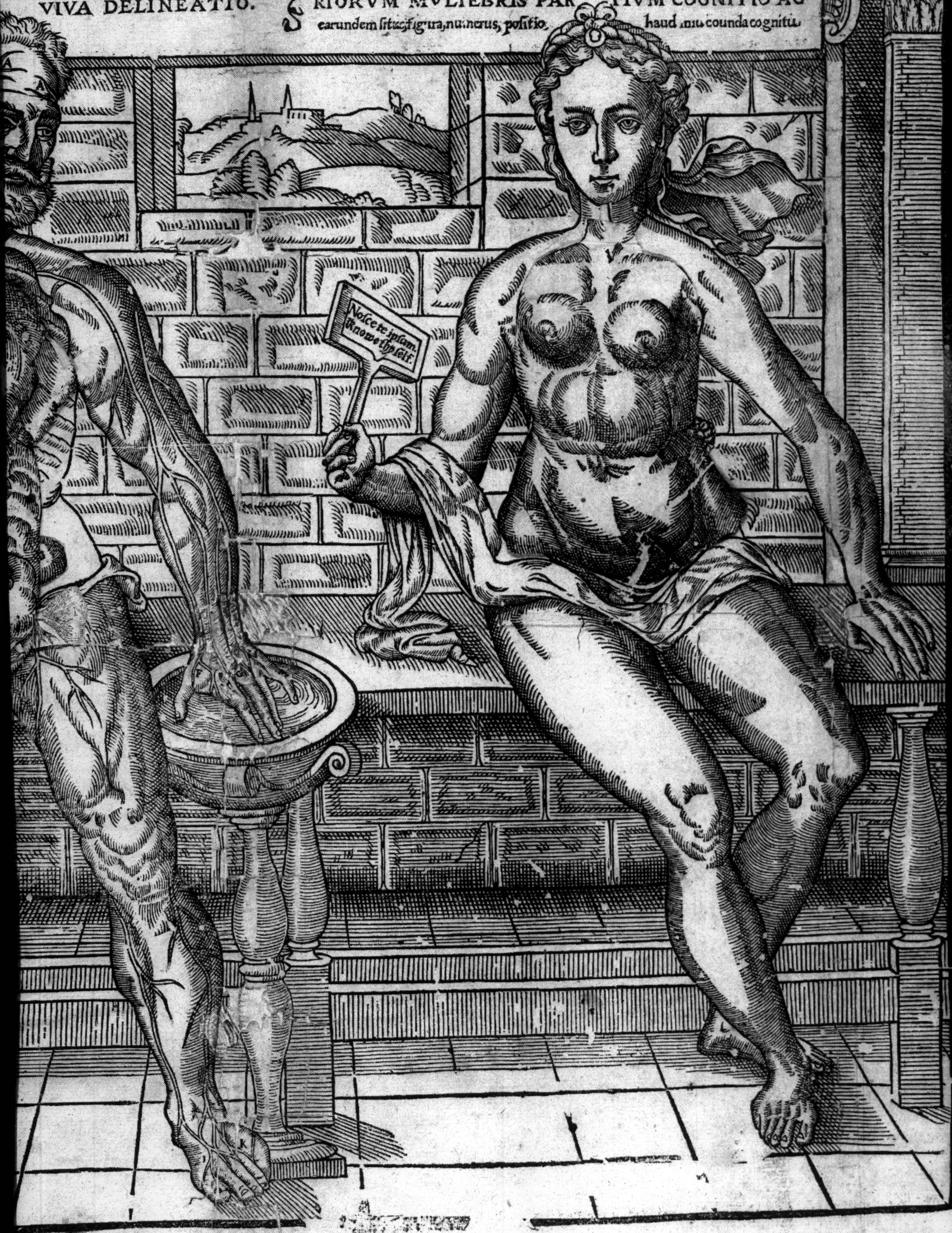
M CORPORIS HV-
VIVA DELINEATIO.

PERVTILIS ANATOMES INTE-
RIORVM MVLIEBRIS PAR TIVM COGNITIO AC
earundem situs, figura, numerus, positio haud minus cognita



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INTERIORVM CORPORIS HV- SPERVTILIS ANATOMES INT

MANI PARTIVM VIVA DELINEATIO. RIORVM MVLIEBRIS PAR TIVM COGNITIO

earundem situs, figura, numerus, positio. haud inu counda cog

PORIS HV- PERVTILIS AN TE-
DELINEATIO. RIORVM MVLIEBRIS P AG
earundem situs, figura, numerus, positio gnitu

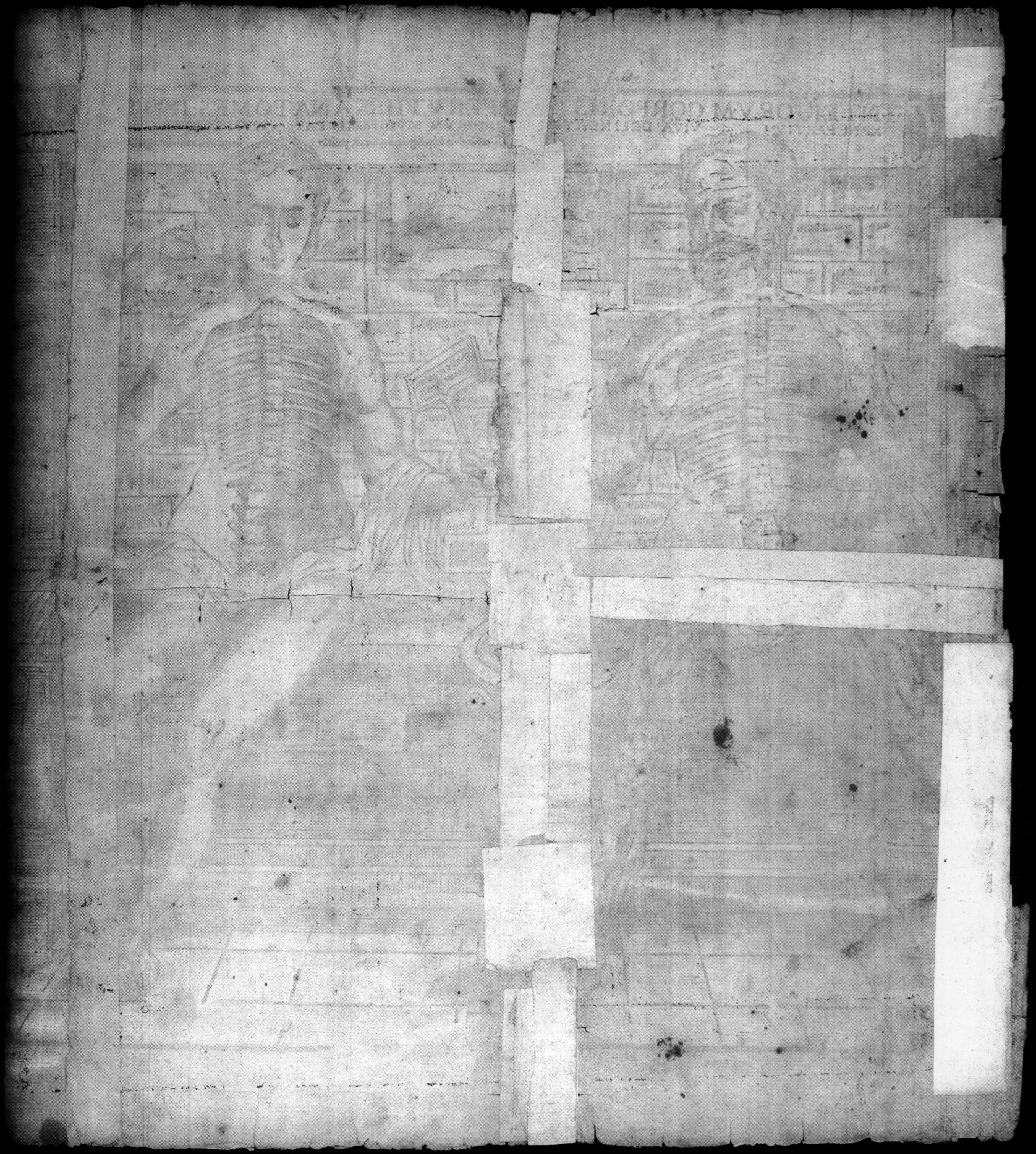
Nosce te ipsum.
Know thy self.

6200.F

INTE
MANI PA

PORIS HV
DELINEATIO.

PERVTILIS AN
RIORVM MVLIEBRIS P
earundem situs, figura, numerus, positio

Noſce te ipſum.
Know thy ſelf.

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